
DESIDERIUS.

O R,

A Desireable Man

Describ'd ;

In the *Characters* of One Worthy to be,

A

Man Greatly Beloved.

A N D

An EXAMPLE of One, who *Lived*
very much *Desired*, and has *Dyed*
as much *Lamented* ;

Given in some Commemoration of the
very Valuable and Memorable

Mr. James Keith,

Late Minister of the G O S P E L
in BRIDGWATER ;

Who Expired, on 23.d. V. m. 1719. In the
Seventy Sixth Year of his Age.

By Cotton Mather, D.D.

& F. R. S. — *K*

Heb. XIII. 7. *Remember them*—

B O S T O N: Printed by S. Kneeland, 1719.

DESIDERIUS.

OR

A Desirable Man

Described;

In the Character of One Worthy to be

A

Man Greatly Admired.

AND

An Example of One, who Lived

very much loved, and has Died

as much lamented;

Given in some Commemoration of the
very Valuable and Memorable

Mr. James Keith.

Late Minister of the Gospel.

IN BRIDGewater;

Who Expired, on 24. V. m. 1710. in the
Seventy-sixth Year of his Age.

By Cotton Mather, D.D.

& F. R. S.

HEB. XIII. 7. Remember them—

BOSTON: Printed by S. Kneeland, 1710.

A Man to be Greatly Beloved
 be much less than Forty Years of Age
 more often to this than to any
 Man upon the Face of the Earth
 Picture makes a Companion of him
 was a Message from Heaven, which should
 it was to Heaven, it was in Heaven, that

DESIDERIUS

A MAN to be Greatly Beloved.

BOSTON, 26. d. V. m. 1719.

DAN. X. 19.
 O Man Greatly Beloved.



HE Man to whom this comfortable Message was brought was a very Extraordinary Man. One of so Angelical a Character, that we may venture to call him, An Angel of a Man. A Man of such Wisdom, that his Fame for it was flown thro' the World, and, Wiser than Daniel, was a Proverb among the Nations, while he must

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be much less than Forty Years of Age. But a Man of such *Goodness*, that *Heaven* was more open to Him, than to any Man upon the Face of the Earth; Such *Goodness* that the *GOD of Heaven* appear'd more to him, and more for him, than any Man upon the Face of the Earth; Such *Goodness*, that the *Angels of Heaven*, with Pleasure made a Companion of him. It was a Message from Heaven, which assur'd this Man, That he was *Greatly Beloved*. It was to *Heaven*, it was in *Heaven*, that He was *Greatly Beloved*. And it was an *Angel from Heaven* that was the *Messenger*.

About Four Years before this, When our *Daniel* was engaged in Supplications that prepared him for it, an *Angel* made a Descent unto him, from the *Celestial Regions*, and foretold unto Him the Time when the *Messiah* so much and so long look'd for, should come into the World. The same *Angel*, even *Gabriel*, who brought unto the *Mother of the Messiah*, the Tidings of her immediate Impregnation, and His immediate Incarnation; the very same now brought unto the Prophet more than Five Hundred Years before, a Marvellous Advice, about the *Coming of the Messiah*. And in that interview our Prophet had

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A Man to be Greatly Beloved. 3

the Appellation of a *Man Greatly Beloved*, put upon him. He has now another interview with the Caelestial World; and the Appellation is more than once repeated in it. The Appellation seems to insinuate some Reason of, or at least some Inference from, the *Familiarity* whereto Heaven so graciously admitted him. He must be a *Man Greatly Beloved*, whom Heaven treated with a *Familiarity*, so Unusual, so Distinguishing.

What we render, *A Man Greatly Beloved*, is in the Original, *A Man of Desires*; that is to say, *A very Desireable Man*. In the Prophecies of *Ezekiel*, those who in the Hebrew are called, *Young Men of Desire*, are in our Translation, *Desireable Young Men*. Such a Translation I will now ask to be as well allowed, in what is before us; And my DoCTRINE shall be,

There are some very DESIREABLE MEN, to be sometimes found among the People of GOD; Men indeed worthy to be Greatly Beloved for the Desireable Qualities, which are Conspicuous in them.

Some think, That the Prophetic Spirit might have some Eye to our *Daniel* in that Prophecy; *Isai. XIII. 12. I will make a Man*

more precious than fine Gold; even a Man, than the Golden Wedge of Ophir. Whether he were intended there, or no, there shall be from him now occasion taken, to give you a pourtraiture of a *Man more precious than fine Gold, even a Man than the Golden Wedge of Ophir.* A DESIREABLE MAN shall be Described unto you.

I. The Man, Every Man, in whom true PIETY Operates, is most certainly on many Accounts, a *Desireable Man*. All Good Men are upon many Accounts *Desireable*, and worthy to be *Greatly Beloved*. Indeed, An Unregenerate Man is an *Undesireable Wretch*. Original Sin, like a Leprosy over-running of him, has rendred him, how loathsome, how horrid, how shocking a *Spectacle*! Yea, He is *Dead in Sins*; His Best Works are *Dead Works*. Will such a *Carcass* be *Regardable*? The Oracles of Truth declare the Ungodly Man, to be *Little Worth*. Our BIBLE has compared him to *Chaff*; to *Dross*; to a *Wither'd & Rotten Fig*; yea, it has called him a *Serpent*, and Enrolled him in a *Generation of Vipers*. Can they be *Desireable*, who are, *The Abhorred of the Lord*? They be *Desireable*, who must be, *An Abomination to the Righteous*? A *Nation of Ungodly People*, are so styled;

A Man to be Greatly Beloved. 5

O Children of PIETY; Where you see People Strangers to PIETY, Let your Good-will, work, yea, Flame towards them; own and prize every point of *Ingenuity* discernable in them. Yet let the Apprehension of their continuing in *Enmity* unto GOD, and in *Rebellion* against your Beloyed SAVIOUR, pall your *Delight* in them. And your *Esteem* of them, let it be but what you have of pityable *Ideots*, and of them who with *Madness* in their *Hearts*, are going to the Dead.

But then; PIETY, This is that which renders all the Children of GOD, on many Accounts *Desireable*. Thus we read, Psal. XVI. 2. *The Gracious Ones are the Glorious Ones in the Earth.* And, Prov. XX. 26. *The Righteous is more Excellent than his Neighbour.* The *New-Born* are those *First-Born*, whom GOD prefers above the rest of the Children of Men; There is an *Excellency* of *Dignity* which belongs unto them. Yea, There are some Accounts, wherein all the Godly are *Equally Favoured* of GOD; *Equally Beloved*. They are all *Equally*, the *Chosen* of GOD; tho' some of them are, *The Poor of this World*. They are all *Equally* the *Redeemed* of a LORD, who is concerned for *All them that Believe on Him*.

Then

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They are all *Equally Adopted* of GOD, and as many as *Believe*, have Power to be called, *His Children*. In *Justification*, the *Righteousness* of GOD is *Equally* upon all them that *Believe*. They all have a *Like Precious Faith*: And a Title to the Promises of the *Covenant*, is a *Common Salvation*, to which they are all *Equally Entitled*.

Finally, Tho' we cannot say they are all *Equally Desireable*, yet this must be said; All Godly People are on many Accounts *Really Desireable*. Have they not all of them, the *Image* of the Glorious GOD upon them? I am sure, This *Image*, is a *Glory*; and it makes them *Desirable*, that be irradiated with it. Are they not all of them, the *Living Temples* of the Glorious GOD? Such *Living Temples* are *Lovely Ones*. GOD has *Glorified* every such *House of His Glory*. In Short; *Good Men* cannot but be *Desireable*; Their *Goodness* will unavoidably, and perpetually make them so. That Passage; Prov. XIX. 22. *The Desire of a Man is his kindness*; is by some rendered so, *The (only) Desireable Thing in a Man is his Goodness*. A *Good Man*, will be loth to *Do Evil* to, or, to *Speak Evil* of, another Man; and he will not only *Wish Well*, but He will also *Do Good* unto

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all about him. He is *Full of Goodness*. And if he should happen to be of an *Ill Temper*, the *Grace of GOD* in him overcomes and mortifies this *Ill Temper*; 'Tis a *Burden* to him; and he takes a *Revenge* upon it, by multiplying *Acts of Goodness*, that shall Repair the *Errors* into which *Base Passions* have betray'd him.

I know we have a sort of *Good People*, that have no *Goodness* in them. We flatter them, that they are to *Live with us* in Heaven, tho' none cou'd *Live near* them on Earth. I can be none of their *Flatte-ers*: I have nothing to say of them; only *Goodness* will say, of these *Undesireable* Ones, *I know them not*. And I am therefore afraid, The *Good One* will say so too.

II. But there are some Operations of *PIETY*, which will render a Man more Peculiarly, more Eminently, more Transcendently a *Desireable* Man. There are *Good Men*, who upon more than Ordinary Accounts, are more *Desireable* than other Men; more worthy to be *Greatly Beloved*.

If the Enquiry be, To whom it is, that Extraordinary *PIETY*, will render Good Men Extraordinarily *Desireable*? The Answer will be, First; Be sure, not unto an *Impious World*. We read, Prov. XXIX.

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27. *He that is upright in the way, is an Abomination to the Wicked.* The more Desireable any Man is, the more he shall be maligned by the Children of the wicked One; and the more Good any Man shall do, the more shall he be Evil spoken of. Was there ever any One so Desireable, as Our Admirable SAVIOUR? And yet of Him, we find it said, *This is He whom Man despiseth, He whom the Nation abhorreth.* His Followers must in this thing Follow Him, and be His Fellow-Sufferers. 'Tis most certain, The more of a CHRIST there is in any Man, the more He shall be Despised, and the more Abhorred, by such as are Governed by the Spirit working in the Children of Disobedience. 'Tis what our SAVIOUR has warned us of; Joh. XV. 18, 19. *If the World hate you, ye know, that it hated me, before it hated you. Because ye are not of the World, therefore the World hateth you. Yea, To which of the Saints wilt thou turn, and not find this verified by Experiment? I am sure, not Elias, not Jeremiah, nor Paul; No, nor any one in the vast Army of Martyrs, who have been the Followers of the Lamb.* As long as the whole World lies in the wicked One; and the Satanick Energy upon the Minds of

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A Man to be Greatly Beloved. 9

People through the World is what it is, it must be expected, That the Best of Men, shall be the worst look'd upon. The Fairest and the Brightest of Men, shall appear crooked and ugly in the Eyes of a *Deceived World*. *Foolish* ones, we know, *who has Bewitched you!* Tho' the *Desireable* Men, often have a Testimony in the Conscience of them, who vex them with their *ungodly Deeds*, and an *Herod* will own that a *John* is an *Holy* and a *Righteous* Man; yet it will still be so, that the Men of whom the World is not worthy, shall be counted scarce worthy to Live in the World. The Men by whose Blessing the City is Exalted, shall be treated as the Off-scouring of the City. The Men who most of all deserve to be Greatly Beloved, shall be most of all greatly Envied, and greatly Reproached, and greatly Vilified. Our All-Wise GOD, has most wisely ordered it, for the Good of the *Desireable* Ones, that it shall be so.

But then, Unto the Glorious GOD Himself, these Valuable Men, are forever *Desireable*. The Glorious GOD sets a Value on them, and says to each one of them, as in, *Isai. XLIII. 4. Thou art Precious in my sight; Thou art Honourable; I have*

to A Man to be Greatly Beloved.
 have Loved thee. GOD the Father Values
 them, and says, *These are my Jewels!*
 GOD the Son Values them, and says, *These*
are the Travail of my Soul! GOD the Spi-
 rit Values them, and says, *In these will I*
dwell, for I have desired it. These Desire-
 able Ones have the Ear of GOD, more
 than others. The Ear of GOD is open to
 the *Desires* of these His Favourites. The
 Prayers of these Desireable Ones, do Avail
 much with GOD. A Daniel, One Greatly
 Beloved, can do so much with GOD by
 his Prayers, that the Glorious One Him-
 self, makes His whole People sensible of it.
 The Angels of GOD are aware of this.
 The Men thus Greatly Beloved of GOD,
 are therefore so, of His Angels too. With
 what Alacrity, do they become the Mi-
 nisters of GOD, ready to Minister for these
 Heirs of Salvation? They Walk with GOD,
 and with His Angels. In the Hands of
 those Heavenly Nurses! The Angelical
 Ministry concerned for these Desireable
 Ones, does those Good Offices for them,
 which proclaim them to be Greatly Be-
 loved. And then the People of GOD see
 that by which the Men thus Greatly Be-
 loved are greatly Endeared unto them. If
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no other than *Despicable Men*, yet by these they are *bad in Honour*. The *Children of Wisdom* will *Justify* them; The *Reasonable and Illuminated Part of Mankind*, the truest and only Judges of Merit, will *magnify* them: GOD will give a *Good Name* unto them; That is, with Good Men they shall be well thought of. They shall be not only like *Mordecai*, *Accepted with the multitude of their Brethren*, but also their Brethren shall say of them as of *David*, *Thou art worth Ten Thousand of us*.

'Tis among these, O Thou Man of uncommon PIETY, that thou shalt be a *Man Greatly Beloved*.

But the CASE that now arrives to our Consideration, is;

What Methods, what Efforts of PIETY are they, that will discover the very Desirable Men, among the People of GOD?

Now there shall be set before you some Things, which you will certainly pronounce *Desirable*; Things that will render them so, in whom they are to be met withal.

I. Have you not read of such a Thing as that? Prov. XVII. 27. *A Man of Understanding is one of an Excellent Spirit*. Surely, Such an One will be a *Desirable Man*. A *Man of an Excellent Spirit* will be a *Desirable*

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fireable Man. Well, But what is an *Excellent Spirit*? Be sure, it implies in it, something of *Singularity*: Degrees of **PIETY** which are not *commonly* met withal. A Man of an *Excellent Spirit*, is One who is not carried away with the *Epidemical* Follies and Vices of the Time and Place, wherein his Lot is fallen; One who does not *follow a multitude in the doing of Evil*. His GOD says of him, as **Numb. XIV. 24.** *My servant had another spirit with him, and has followed me fully.* But then a Man of an *Excellent Spirit*, is One, who not only *differs* from the Generality, who are People of an *Evil Spirit*, but also *Excels*, very many of those that have a *Better Spirit* in them. He *seeks to Excel*; and he *gains* what he *seeks*. He is One of the *Highest Form* in the School of **CHRIST**: One of Rare Attainments, One of Rich Ornaments. Our **SAVIOUR** said unto His Disciples; **Math. V. 47.** *What do you more than others*: Here is One who does *more than others*; Yea, more than many others, who yet are in the way of *well-doing*. It may be said, *Many have done Vertuously*, but *Thou Excellest them all*. He is not only a *Believer*; but he gets very far towards the *Class of Abraham*, One

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Strong in Faith. He is not only a *Penitent*; but he gets very far towards the Class of *Peter*, One that *weeps Bitterly* for His Miscarriages. He is not only a *Lover* of GOD, but he gets very far towards the Class of *David*, the *Beloved* of GOD, in his *Loving* of GOD, and of His *Word*, and of His *House*. He is not only a *Lover* of his *Neighbour*; but he gets very far towards the Class of *John*; and looks on it as a sort of *Murder*, to harbour in his Heart, the least ill Frame towards his Brother. Shall not such an One be, *A Man Greatly Beloved*? He is not only a *Labourer* for the Kingdom of our SAVIOUR; but in his Activities, he gets very far towards the Class of *Paul*, and he *Labours more abundantly* than the most that are about him. He is a Man that has the *Spirit of Holiness*, at an uncommon rate possessing of him: At an uncommon rate, Thinking on GOD, Acting for GOD, Realizing the Eye of GOD upon him. At the same time, in doing of Good unto all about him; he makes nothing to *Render Good for Evil*, to *Overcome Evil with Good*, at an uncommon rate of doing so. Surely, it may be said, *An Excellent Spirit is found in him*. Yea, And whereas what we read,

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An Excellent Spirit, may be read, *A Cool Spirit*: If this *Man of Understanding* meet with *Afflictions* from the Hand of GOD, or with *Injuries* from the Hand of Man, his *Cool Spirit*, his *Patience*, his *Meekness*, the *Calm of Spirit*, his *Guard* against an over-heated *Spirit*, which he maintains under such Things; This is more than what is commonly met withal. This *Extraordinary Spirit*, Oh! How *Desireable* must be the *Man* that has it shining in him! O *Man Greatly Beloved*; *Arise and shine*, for the *Glory of the Lord* is to be seen upon thee.

II. Certainly, A *Man of GOD*, is a *Desireable Man*. We read of one, 1 Sam. IX. 6. He was a *Man of God*, and an *Honourable Man*. If one be a *Man of GOD*, it may be said, *He is a Desireable Man*. And now, that by which a *Man* will be rendered, A *Man of GOD*, is a perpetual *Consecration* to the *Service of GOD*. An *Enoch* is a *Man of GOD*; and One so *Greatly Beloved*, that it will not be long, before *GOD will take Him*. Now *Enoch*, is as much as to say, A *Dedicated Man*; One who brings himself, and his All, under a *Dedication* to *GOD*. A *Man of GOD*, is One who makes a *Surrender* of himself unto the

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the Glorious GOD, and Wishes & Studies that whatever he doth, and whatever he hath, may be to Glorify Him. To the Great GOD, he says, That; Psal. CXIX. 94. *Lord, I am Thine.* In his *Actions*, his continual Aim is, at the *Service* of GOD. What is his *End* in his *Devotions*? When he is going about them, he says, *I do this, because the Glorious GOD would have me in such a Service, to Acknowledge Him.* Yea, what is his *End* in all his *Daily Motions*? If he *Eat* or *Drink*, it is, *To the Glory of GOD.* He can say, *I do this, that so I may be strengthened for the Service of GOD.* It is to be *Refreshed* in that *Service*, that he *Sleeps*, or takes any *Diversion*. In his *Enjoyments*, his continual Aim still is at the *Service* of GOD. This the *End*, of all his *Good Things*: of all that he is, of all that he has. Whatever his *Talents* are, he says, *By these Let the Service of GOD be carried on.* And he is full of *Contrivances*, full of *Projections*, *What he may do for the Service of GOD*, in all of his *Capacities*. This is a *Man of GOD*; But how *Desireable* a *Man*! One to whom all Heaven says, *O Man Greatly Beloved!*

III. One would think, A *Serviceable* Man should be a *Desireable* Man. A Man

16 *A Man to be Greatly Beloved*
of much Use, is a Man of some Worth,
and should be accordingly accounted of.
Such a Man is he, that is called, Rom.
V. 7. *A Good Man*, and One Superiour to
him that is meerly, *A Just Man*. Let a
Man have his Heart mightily set upon
the doing of Good, Every Relation which
he has a Station in, Let him often think,
What Good shall I do in it? Every Society
which he is a Member of, Let him often
think, *What Good shall I do to it?* What-
ever Company he comes into, Let him usu-
ally think, *What Good may I do before I leave*
it? Let him still be inquisitive, *What Op-*
portunities to do Good, am I furnished withal!
Especially, If he be a Possessor of any
Riches, Let him Devise Liberal Things,
and go by that Rule, *To Do Good & Com-*
municate forget not; for with such Sacr-
ifices, GOD is well pleased. If he meet
with Discouragements, and be Rewarded
with monstrous Ingratitude, from such as
he seeks to Do Good unto, yet let him not
be discouraged. Let him keep to that
Conduct; Gal. VI. 9, 10. *Let us not be weary*
of well-doing; but as we have Opportunity,
Let us do Good unto all Men. Will not such
a Man be a Desirable Man; Live Desired,
and anon Dye Lamented? There was a

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Famous Physician, who took a singular pleasure in the Doing of Good: And he was called, *The Beloved Physician*. To a Perpetual Doer of Good, they must be very Bad indeed, who do not concur to the Acclamation, *O Man Greatly Beloved*.

IV. That which always makes an Amiable Man, will make a Desireable Man; And Humility will do it; Humility, Humility, Humility, which among the Ancients went for the First, and the Second, and the Third Glory of a Christian. Of Humility we are told, 1 Pet. III. 4. *It is in the sight of God, of Great Price*. The Person adorned with it, is therefore *One of Great Price*. The Humble Christian must be so far a Precious Christian. A Man must be Greatly Abhorred of himself, or else he will not be Greatly Beloved of Heaven. A Proud Man, One Conceited of his own Perfections, One Admiring of his own Performances, One Ambitious to be Set, or to be Thought, above what he deserves; A Vain-Glorious Creature; If there should be any things Desireable in him, this Dead Fly will spoil the Ointment. We read, Prov. VI. 17. *A Proud Look, is one of the Things, which the Lord hates, and which are an Abomination to him.* Let

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Let a Man be *Lowly-Minded*. Whatever Lustre there may be upon him, Let it, like the *Shining Face of Moses*, be unknown unto him. Let him keep continually *Loathing and Judging* of himself before the Lord. Let him have a deep sense of his own *Deficiencies*. If a Thought of any thing that may appear *Considerable* in him, do at any time arise in his mind, Let him immediately refund it with some Thought that shall carry a *Self-Abasement* with it. If other People Express a mean Opinion of him, Let him not be disturbed at it. Let the *Preference* of others before him, give no Disturbance unto him. There are Pretenders to *Humility*, who will call themselves, *The worst of Men*; and speak of themselves as unworthy of the least Regards in the World; But if other People should speak one *Diminutive Word* of them, what a Rage do they fall into! 'Tis Unpardonable! The Crime shall never be Forgiven, shall never be Forgotten. Perhaps, If they can, they'll prosecute it, unto the Extremity, and not easily receive a Satisfaction. Ah! *Children of Pride*! What *Hypocrisy*, is all your pretended *Humility*! No; Let a Man be *Humble*; and be Truly so, Heartily so,

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Sincerely so. Let him not fall into Fitts of *Impatience*, when other People go to lessen him. And after all, If, as 'tis usual, the Charge of *Pride* be laid upon him, Let him also bear this very patiently; and hear himself called, *A Proud Man*, without being offended at it. What a *Desireable* Man is he whom you see thus Lying in the *Dust*? *Awake, and sing, O ye who thus dwell in the Dust!* Be Comforted, *O Men Greatly Beloved.*

V. A CHRIST, a CHRIST, Conversed withal; If any thing will make a *Desireable Man*; 'Tis This will do it. The Glorious CHRIST, who may be called, Hag. II. 7. *The Desire of all Nations*; Converse much with Him, O Man, if thou wouldst be a *Desireable Man*.

First, It is requisite that a Man Repair to, and Rely on, a Glorious CHRIST alone, for all that shall make him *Desireable*, yea, for all that is *Desireable*. No Man can ever come to be *Greatly Beloved*, but One that shall be, Eph. I. 6. *Accepted in the Beloved*. Apprehensive, that the *Sacrifice* of our SAVIOUR, is our only Plea for our Atonement, and that the *Righteousness* of our SAVIOUR is our only Plea for our Blessedness, Let a Man make his

his daily Flights unto it. Except a Man do this, instead of being *Desireable*, GOD will call him, *Abominable*.

But then Let a Man go on to a continual Imitation of our SAVIOUR. We find it said, 1 Pet. III. 12. *What will harm you, if you be Followers of the Good One? Verily you will compel Men to confess, That you are desireable Ones, if you be Followers of that Good One.* Let a Man often ponder, *What was the Mind of my SAVIOUR?* Often ponder, and always propose, how to imitate that Good One, who was *Holy, Harmless and Undeiled*, and who always did the Things that pleased the Father; That Good One, who went about still doing of Good, and made every One the better for Him; That Good One who had Compassion on the miserable, and never denied any that cried unto Him to Succour them; That Good One who instead of pursuing any *Revenge* on His Adversaries, poured out His *Petitions* to His Father for them; That Good One, who thought nothing too Good, no, not his very Life, to be spent, for the People of God. Let him write after so Glorious a Pattern. Will not he be a *Desireable Man*, that shall do so? But that he may be yet more of This, Let

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A Man to be Greatly Beloved. 21

Let a Man have the *Thoughts* of a Glorious CHRIST, always forming in his Mind, always filling of it: Able to say, Psal. CXXXIX. 17. *How precious are thy thoughts unto me, O God! How Great is the sum of them!* On all occasions let him call in a CHRIST, with *Impressive Thoughts* on Him: Fly to a CHRIST with *Affecting Thoughts* on Him: Not be pleased or easy, if a Christ has been many Hours out of his mind. In this way let a Man still find that in a CHRIST, which will make up to him the want of every thing else, and *Supply all his need, from Riches in Glory.* Let his Motto be that; Col. III. 11. *Christ is all.* And in the withdraw of every Thing else, Let him say of a CHRIST; *This is the Comforter that shall relieve my Soul.* If his Friends are gone, Let this comfort him; *I have a Christ that will never leave me nor forsake me.* If Poverty trouble him, or threaten him, Let this Comfort him, *I have a Christ in whom I have Unsearchable Riches.* If Distempers oppress him, let that Comfort him, *I have a Christ who is the Lord my Healer.* If Reproaches blacken him, Let this Comfort him, *I have a Christ who has my Name in his Book of Life before Him.*

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When the King of Terrors would affright him, Let this Comfort him, *I am going to be with a Christ, where to be is by far the Best of all.* My Friend, A CHRIST, so with thee, so in thee; How *Desireable* will He render thee! O Man *Greatly Beloved!* Thou hast not only the *Hope of Glory*, but a peerless *Glory*, yea, The *Spirit of God and of Glory*, is already resting on thee.

VI. Angelical Men, What can they be, but very *Desireable Men*? The *Pastors* of the *Asian Churches*, were called the *Angels* of the Churches. Why should not all the *Members* of our Churches, *Desire* to be like *Angels* in them? *Daniel*, the *Man Greatly Beloved*, had this Remark'd of him; *Dan. V. 11. The Spirit of the Holy Gods was found in him.* One *Like* to the *Angels* of God becomes One *Dear* to the *Angels*, and to their God. Of a *Stephen* we read, *His Face was like that of an Angel.* Of a *David* we read, *He was wise like an Angel.* But I am to shew unto you a more *Excellent Thing*. Let a Man *Resemble* the *Holy Angels*, as far as this *Mortal Carnal Feeble State* of Corruption will allow, in an *Universal Obedience* to GOD, and in doing the will of God on Earth, as it is done in Heaven. I am sure, This is *Desireable*.

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able. Our SAVIOUR has taught us to Desire it. The Apostacy of Mankind, [*How art thou fallen from Heaven O Son of the Morning?*] It was brought on by an Inclination to be like *Elohim*, in things not allowed of. But, behold the Recovery; This is one of the means to be pursued in it; Let us be like *Elohim*, in the Things wherein we are to come into a Consort with them. The Sacred Scriptures, written with the Pens of Men and Angels, of Men possessed by Angels, have informed us of the Holy Angels; many Things which are to be Exemplary to, and Emulated by the poor Children of Men, that are made Lower than They. Oh! Shall we Soar up towards a Resemblance of those Holy Ones, and Mount up as with the Wings of Eagles?

Don't we read concerning the Angels, Math. XVIII. 10. *They always Behold the Face of God?* Accordingly, O Son of Man, Have thou the Glorious GOD always in thine Eye; Let the Intentions of thy Soul be for God continually; See God in all His Works of Creation and Providence; Behave thyself every where, as Remembering that God looks upon thee. 'Tis Angelical to do so. Don't we read concerning the Angels? 1 Pet. I. 12. The Mys-

teries of CHRIST are Things which the Angels desire to look into. Accordingly, O Son of Man, Study the Great Mysteries of Godliness, with the strongest Application. Acquaint thy self with a CHRIST, and be satisfied. Be Inquisitive to know nothing so much as a CHRIST. Count all things but Loss, for the Excellency of the Knowledge of a CHRIST: Find Life Eternal in it. Feeding on Evangelical Mysteries, truly Man Eats the Food of Angels. Don't we read concerning the Angels? Psal. CIII. 20, 21. They Do the Commandments of God, Harkening to the Voice of his Word; His Ministers doing his Pleasure. Accordingly, O Son of Man; make it the Business of thy Life to do the Things Commanded of God; Go Livelily thro' the Business of both thy Callings upon this Motive, 'Tis Commanded of God. When thou art Sensible of any Duty, which the Voice of GOD in His Word calls thee to, Let the Calls be Immediately Complied withal. Be on the Wing to dispatch the Work, which God calls thee to. Use all the Dispatch that may be. Be Nimble in fulfilling the Will of GOD. Be able to say, *I make haste, and I delay not*, in doing the Work which God has assign'd unto thee.

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A Man to be Greatly Beloved. 25

thee. Don't we read concerning the *Angels*? Heb. I. 14. *Are they not all Ministering Spirits, Sent forth to Minister for them who shall be Heirs of Salvation?* Accordingly, O Son of Man; Be thou always *Ministering* to the Good of all that are about thee; Take Delight in Doing of Good Offices, as being in thy Element, when so Engaged. Be Inquisitive after Opportunities to Do Good, and thankful to any that shall advise thee of them, fly with Rapture to lay hold upon them.

Don't we read Concerning the *Angels*, Luk. XV. 10. *There is Joy in the Presence of God over One Sinner that Repenteth?* Accordingly, O Son of Man, Being thy self *Converted* unto GOD, now most ardently Labour for the *Conversion* of others. Use all possible pains to *Convert Sinners from the Error of their way, and save Souls from Death*. With all possible Assiduity, keep *Spreading the Nets of Salvation*; and let the coming of One Soul unto them, fill thee with more Joy, than if the greatest Riches were heaped upon thee.

This 'tis to be like the *Good Angels*. But Remember, They are *Holy Ones*.

O Son of Man, press after *Angelical Holiness*.

26. *A Man to be Greatly Beloved.*

Holiness. Burn like the *Seraphims*, (those *Burning Ones*) with a *Zeal* against all *Sin*: and with a *Desire* that there may be *Glory to God in the Highest, and on Earth Peace thro' Good-will among Men.* Let God become *All in All* unto thee. Let thy *Will* be entirely *Swallow'd up* in the *Will* of God. Be *Holy* in all manner of *Conversation*.

How *Desireable*, How *Desireable*, to be thus *Angelical*!

VII. Finally, A *Desireable Man*, being here *Styled*, A *Man of Desires*, why may it not be *Actively* taken, for a *Man* full of such *Desires*, as the *Glorious GOD*, *Before whom is all our Desire, and our Groaning is not hid from Him*, is pleased with the *Beholding* of!

'Tis *Time* for us now to become so; And become the *Men of Desires*, in Our *Desires* to become all that is *Desireable*: All that a *Desireable Man* is and has, to make him so.

Alas, The *Highest* that we generally reach unto, is, to have the *Desires* of what we should reach unto. *Austin* truly observed, That the *Life of a Christian* is *Little other than a course of Holy Desires*. Yea, and it is well if we do *Se-*

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A Man to be Greatly Beloved. 27
cure that Character, Neh. I. 11. *The*
Servants of God, who desire to fear His Name.

And while we *Desire*, that we ourselves
may become *Desireable*, we cannot but be
Desirous, that our GOD would Add unto
the Number of the *Desireable Ones* among
us; *The Lord make them a Thousand more,*
yea, a Thousand times more than they are.

But then, how much ought we to lay
to Heart our unhappiness, when it pleases
the Lord of Life to *Take away* from the
Number of them! Lay to Heart the De-
parture of those, who are the Reverse of
that unhappy Man, of whom we read,
He departed without being desired.

Alas, The Angel of the Church of
BRIDGWATER has this Last Week heard
that Voice from Heaven unto him, *Come*
up hither! And he's flown! A *Desireable*
Man, if any among us were worthy to
be Esteemed so! Yea, you now know,
whom I had in my Eye, while I was des-
cribing, *A Man Greatly Beloved*: It was
HE who Satt, for my Pencil to take the
Features from him!

The *Desireable* and very Venerable
JAMES KEITH, who Preached this First

Sermon in the Place where I am now Standing, more than *Fifty Years* ago, and sweetly Entertained us again a *Few Months* ago, is this Last Week Expired: That *Silver Trumpet* has done Sounding. And it were a Fault in me, if I should not in *this Place* take Notice of a Man who had so much of GOD in Him, and who deserved so much to be *had in Everlasting Remembrance*.

'Tis for the Glory of Our Great REDEEMER, that we take Notice of the Men, who are the *Epistles of CHRIST* unto the World; *Messengers of Heaven* to the Churches: that are indeed, *The Glory of CHRIST*: And Observe, How *Desireable Men* He can make, and how *Desireable Men* He is pleased sometimes to bestow upon our Churches.

A Desireable KEITH, Let him with never such Low Thoughts of himself, keep himself Retired in as much Obscurity as he can, yet the *Gem*, the *Star*, in the Hand of our SAVIOUR will Sparkle; he cannot keep himself entirely Concealed.

Not only to *Me*, and those *Few*, that had the Favour of a more peculiar Intimacy with him, was he, *A Man Greatly*

Beloved.

A Man to be Greatly Beloved. 29
Beloved; But all the Neighbouring Towns
were sensible, that *Bridgwater* enjoy'd in
their *KEITH*, an uncommon Blessing; *One*
of a Thousand.

A Man, how *Desireable*! For a Singular
Sweetness in his *Temper*! All made up
of *Benignity*, and *Condescension*! A, *Delicium Humani Generis*: And One whose
Wisdom caused his *Face to Shine*, with a
Friendly and Favourable Aspect on such
as he *Conversed withal*! But much more,
for his *Excellent Sanctity*; His *Fear of*
GOD; His *Trembling*, and *Cautious*, and
Exact Walk with GOD; and continual
Communion with Him: An *Horror and*
Hatred of Sin; expressed in *Zealous Re-*
bukes upon it, without *Respect of Persons*,
or suffering his *Ballance to be Tilted*
with any *Partiality*.

A Man, how *Desireable*! For his *Inde-*
fatigable Pains, in discharging, both *Pub-*
lickly and Privately, the *Work of his Mi-*
nistry, even to the *Last*, and for *Seven*
Years after he had passed thro' a *Jubilee*:
His *Labours*, in the *Pulpit*, where he did
not use his *Notes*, nor (as indeed the *Ro-*
man Orator did sometimes) *De Scripto*
necitare;

30 *A Man to be Greatly Beloved.*

recitare; And in Catechizing, the Younger part of the Flock; and in making his *Pastoral Visits*, wherein his Tongue was a Tree of Life, which obliged his People to Sit under his Shadow with Delight, and find his Fruit sweet unto their Taste.

A Man, how Desireable! For his Good Behaviour towards all his Relatives: For his Meekness of Wisdom under Trials; For his Meek Deportment under various Exercises; Having that Great Consolation of GOD belonging to him; I know thy Works, and thy Service, and thy Patience. His Comely Countenance, which had in it a Gravity, mixed with an Affable, Courteous, Engaging Aspect, rarely to be met withal, was an Index of the Mind that wore it. Every one was ready to say, His Countenance was like the Countenance of an Angel of GOD; very Venerable, and yet very Amiable.

He was the First Pastor of Bridgwater; A Church, whereto her SAVIOUR says, I Remember thee, the Kindness of thy Youth! It was then a Sett of Pious and Praying People: A Town that stood in a Land of Unwalled Villages, when there were Ar-

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A Man to be Greatly Beloved. 31

mies of Bloody *Indians*, destroying round about them, not very long after their **KEITH** was come to be, their *Decus ac Tutamen*; a *Glory* and a *Defence* unto them, It was Remarkable, that tho' the Town was often Assaulted by formidable Troops of Salvages, yet in all the sharp Assaults it never lost so much as one of its Inhabitants. They wanted not for Sollicitations to desert their Dwellings; But having a **KEITH** to animate them, they Resolved, that they would keep their *Stations*; and *Stand still to see the Salvation of GOD*. Once the *Indians* began to Fire the Town; but, they had a **KEITH**, with his *Faith*, to *Turn to Flight the Armies of the Aliens*. The People with a noble Courage issued forth from their Garrisons, to Fight the Enemy. But **GOD** at the same time Fought for them, with a Storm of Thunder and Lightning and Rain, whereby a considerable part of their Houses were preserved. O *Man Greatly Beloved*! Of whom it might be said, *Cui Militat Æther*! —

After that Memorable Time, the Town went on, Prospering & Flourishing under the Care of their Faithful Shepherd; until

32 *A Man so be Greatly Beloved.*

until anon they became Two Bands ; Their Pastor did generously Approve and Assist, the Peaceable Swarming of a New-Assembly from him ; and on the Day when they First Met in their New Edifice, he Preached unto them, that Savoury Sermon, which was afterwards Published under the Title of, *A Case of Prayer, handled on a Day of Prayer.* A Sermon worthy to be their *Perpetual Monitor.* And, which Two Years before his Death, he Concludes with minding them, *This Exhortation is given you, by your Aged Pastor, who hath served you in the Gospel now full Fifty Four Years, and I hope, by the Grace of GOD in some measure of Sincerity, tho' attended with much Weakness, great Infirmities, and manifold Temptations. To see such Fruit brought forth, in such an Old Age. How unusual ! How marvellous ! But, How Desireable.*

Being Born in Scotland, he had his Education at Aberdeen, and after a Good Proficiency in Learning there, he came over a Young Man into this Country : But so entertained among us, that when he lay a Dying, ' He made a Thankful Acknowledgment of the great Kindness

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‘ which he said, he had received from
‘ the Good People of *New-England*. He
‘ said, It was one of the Glories of *New-*
‘ *England*, that they had shewed so much
‘ Respect unto Ministers Educated in
‘ *Scotland*. But then, reflecting on some
‘ Late Occurrences, he added, That for
‘ the future, it was adviseable for us, to
‘ make a more due Enquiry into the Prin-
‘ ciples of Strangers that come among
‘ us, least instead of moderate *Presbyte-*
‘ *rians*, which the Churches Honour and
‘ Embrace without any Disagreement or
‘ Difficulty, they should commit them-
‘ selves into the hands of Rash *Incen-*
‘ *diaries*.

And then, as a Dying Man, he bore
his Testimony, for *ASSOCIATIONS*, (or
Stated Meetings) of Ministers, to advise
for the better Execution of our *Platform*,
and Preservation of Religion, and that
Vital Piety, which is the Life of our
Churches.

While he lay Sick, He kept looking
into the Glorious World, which from
his Youth he had not been a Stranger to,
and *Rejoycing in the Hope of the Glory*
there. The

The *Everlasting Love* of God, was with great *Joy* brought home unto him. Up-
 on the least seeming Abatement of his
 Malady, he bewailed the prospect of his
 Return into a Sinful and an Evil World.
 He kept longing for his *Dismission* to a
 better; and his last words were, *Come,*
Lord Jesus, come Quickly! Why tarry the
Wheels of thy Chariot? After this man-
 ner, On *Wednesday* the *Twenty Third* of
 this Month, he left us,; under Obliga-
 tions to give this Testimony of him, *He*
was One who did Good in Israel.

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